

The Missionary Intelligencer.

VOLUME XXXI.

MARCH, 1918.

NUMBER 3.

Entered at the Post-office at Cincinnati, O., as second-class matter.

Address all correspondence to the Foreign Christian Missionary Society, Box 884, Cincinnati, O.

The World's Only Hope.

“SURELY the future looks black enough, yet it holds a hope, a single hope. One, and one power only, can arrest the descent and save us. That is the Christian religion.

“Democracy is but a side issue. The paramount issue, underlying the issue of democracy, is the Religion of Christ and Him Crucified; the bedrock of Civilization; the source and resource of all that is worth having in the world that is, that gives promise in the world to come; not as an abstraction; not as a huddle of sects and factions: but as a mighty force and principle of being. The Word of God, delivered by the gentle Nazarene upon the hillsides of Judea, sanctified by the Cross of Calvary, has survived every assault. It is now arrayed upon land and sea to meet the deadliest of all assaults, Satan turned loose for one last, final struggle.

“If the world is to be saved from destruction—physical no less than spiritual destruction—it will be saved alone by the Christian Religion. That eliminated leaves the earth to eternal war. For fifty years Germany has been organizing and laboring to supplant it with ‘Kultur,’ the genius of Infidelity. Her college professors have been obsessed with it. Her universities have seethed with it. In acclaiming ‘Myself and God,’ the Kaiser has put the Imperial seal upon it. When our armies have run it to its lair—when they have crushed it—naught will have been gained unless the glorious Banner of the Cross is hoist—even as Moses lifted up the serpent in the wilderness—and the misled masses of Germany are bade to gather about it and beneath it as sadly they collect the debris of their ruin for the reconstruction of the Fatherland.”—Henry Watterson in *Courier-Journal*.

Financial Exhibit.

The following is the financial exhibit for the first four months of the current missionary year:

	1917	1918	Gain
Contributions from Churches	407	499	92
Contributions from Sunday Schools.....	132	148	16
Contributions from C. E. Societies.....	175	257	82
Contributions from Individuals	244	189	*55
Amounts	\$54,684.73	\$46,152.81	*\$8,531.92

Comparing the receipts from different sources shows the following:

	1917	1918	Gain
Churches—General Fund	\$15,338.50	\$18,129.29	\$2,790.79
Special Fund.....	360.75	360.75
Sunday Schools—General Fund	1,470.63	2,389.63	919.00
Special Fund	110.72	*110.72
C. E. Societies—General Fund....	1,508.68	2,425.18	916.50
Individuals and Million- { Gen. Fund	12,198.96	6,274.38	*5,924.58
Dollar Campaign F'd. { Spec. Fund	7,348.90	3,877.00	*3,471.90
Bequests—General Fund	1,795.03	130.00	*1,665.03
Miscellaneous—General Fund.....	3,288.31	1,966.58	*1,321.73
Annuities	11,625.00	10,600.00	*1,025.00

*Loss.

Loss in general fund receipts, \$4,285.05; loss in special fund receipts, \$3,221.87; loss in annuities, \$1,025.00.

Send all offerings to Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio.

Blessed be Jehovah, the God of Israel,
Who only doeth wondrous things:
And blessed be his glorious name for
ever;
And let the whole earth be filled with his
glory.

It was thought that the united mission-
ary magazine might be issued in April.
Because of some unexpected difficulties,
that has been found impracticable. The
first number will not appear before Oc-
tober.

We cannot believe in Christ for our-
selves unless we believe in him for the
world. The more deeply we believe in
him for ourselves the more certainly we
shall believe that he is the Savior of the
world.

"Tis man's perdition to be safe,
When for the truth he ought to die."

The hearts of the China missionaries
have been greatly cheered by the arrival
of the new workers: Dr. and Mrs. Hiltner,
Mr. and Mrs. Haskell, Mr. and Mrs. Hol-
royd, Dr. and Mrs. Paul Stevenson. These
will add much to the effectiveness of the
force.

Near Agra, India, a Brahman found
some leaves from John's Gospel and read
and reread them. He called the principal
men of the place together and read to
them. He did not know whence they
came, but he and others were profoundly
affected by them. A missionary came that
way and preached, and many were won to
the faith of Christ.



MR. AND MRS. EMORY ROSS,
On the Way to the Congo.



MR. AND MRS. C. P. HEDGES,
On the Way to the Congo.

On the 9th of January Mr. and Mrs. C. P. Hedges and Charles, Jr., and Mr. and Mrs. Emory Ross and Dr. Ernest B. Pearson left New Orleans for the Congo. They go by way of Cape Town. This is considered the safest and cheapest and most expeditious route. The missionaries on the

Congo are counting the days till they arrive. Their arrival means the dawn of a new day for the African Mission. The friends will remember that the Woman's Board and the Foreign Society are working together on the Congo. This means the enlargement of the work.

Some one has gone through the Bible to find how often it refers to giving, and has found it referred to it 1,565 times. A subject mentioned so often by men who wrote as they were moved by the Holy Spirit must have a large place in the thought of God.

The Mayo brothers hold that their money is not their own and must not be used selfishly. It came to them as a result of the suffering of humanity. They have given two millions to prepare physicians and surgeons who will lessen the pain of the world.

The friends of Brother Rains will be pleased to know that he is gaining in health and strength. He is spending the winter in Florida and doing field work in that and adjoining States. The brethren receive him everywhere joyfully and listen to his messages with delight. Mrs. Rains is with him.

President Wilson says that the whole country, every man, woman and child, must be mobilized for the war. So every Christian must be mobilized for the Christian conquest of the world. Some can go in person, others can give money, all can pray for the men and women who are at work on the fields.

It has been confidently affirmed that there are a hundred men in China to-day because of the life and death of Horace



ERNEST B. PEARSON, M. D.,
On the Way to the Congo.

Pitkin. This is an illustration of the principle enunciated by our Lord when he said that unless a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit.

An African chief brought a young boy to some visiting missionaries and said, "Here is your fresh meat." A few days later he called again and was astonished to find the boy still living. There are places in the world where it is believed that the best use that can be made of a boy is to cook and eat him.

It will be borne in mind that at the Kansas City convention it was decided to unite all our missionary work under one organization. It may take a year or longer to effect the unification contemplated. A matter of this kind can not be hastened.

The Executive Committees are at work and will have something definite to report at the Fort Worth convention in October.

Mary Slessor said many wise and true things, but none wiser or truer than this, "God cannot give his best till we give our best." Jesus spoke to the same effect when he said: "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete, it shall be measured to you again."

The unusual amount of snow and the severe cold weather may make it difficult for the churches to meet for worship and work. But difficulties have been defined "as objects to be overcome." People who are well and strong can venture out, and all others can send their offerings and their prayers with them. This time calls for extraordinary endeavors. We cannot afford to let the work of the Kingdom suffer.

The English Baptist Society closed the year with a considerable deficit. The friends were advised of the fact and were urged to make up the deficit, that the Society might not be handicapped in the new year. In a few days the deficit was provided for to the relief of all concerned. A deficit is a millstone around the neck of any society; it is something that should not exist; there is no reason for its existence.

Cyrus M. Yocum and Dr. Jaggard and Dr. Pickett are holding rallies in Kansas, Oklahoma, and Texas. In the blizzard early in January one of the team had his ears frozen stiff as ice and as white as snow. Because of the snow and cold some of the appointments could not be filled. The man whose ears were frozen white wrote: "All three are well and happy, and not a bit discouraged. Even frozen ears did not chill our spirits."

Letters from Nanking indicate that the university has opened its work in the fall most auspiciously, with an increase of over fifty per cent in the junior and senior colleges. The work of the University Hospital appears to be moving forward as harmoniously and as efficiently as the work in the junior and senior colleges. The men who have been sent out for the chemistry department and the agricultural and for-

estry work appear to have commended themselves highly.

The managers of the English Baptist Society continue to marvel at the sign of the determination of the churches in Great Britain to maintain all the most important of their varied activities. Even should the war continue another year or two, they are not afraid of any decrease of sympathy and effort at the Home Base. Since Christ is worthy to receive all honor and power and glory and dominion, his disciples will not slacken in their devotion or in their generosity.

An aged woman in China, who is being taught to read, said to the missionary, "Why did you not come before, and I would have started learning sooner?" That question is frequently asked the missionaries. When people hear for the first time about the love of God as revealed in Christ, they ask: "How long did you know this? How long did your parents know it? How long did your people know it?" When told the truth, their reply is, "Why did you not come sooner, that we, too, might have had all the blessings which you enjoy?"

Do we as Christians believe in the world-wide triumph of the gospel? Do we take the parting command of our Lord seriously? Do we pray for the coming of the Kingdom in all its glory? Do we long for the time when the will of God will be done upon the earth as it is done in heaven? Are we as determined to fill the earth with the knowledge of God and of his Son our Lord as the Singer Sewing Machine Company and the American Tobacco Company and the Standard Oil Company are to fill the world with their wares? A cigaret in the mouth of every man and woman and child in the Far East is one of the ambitions of the American Tobacco Company.

It is said on good authority that there are in India about 20,000,000 girls of school-going age, of whom less than a million are in school. Only 18,000 have entered high schools and only 500 are in institutions of higher learning. Only one per cent of the entire population of women and girls can read and write. There is to every 300,000 of India's female population only one college girl. Of 165,000,000 and more women and girls in India every fifth is a widow, and of these 33,000,000 a very

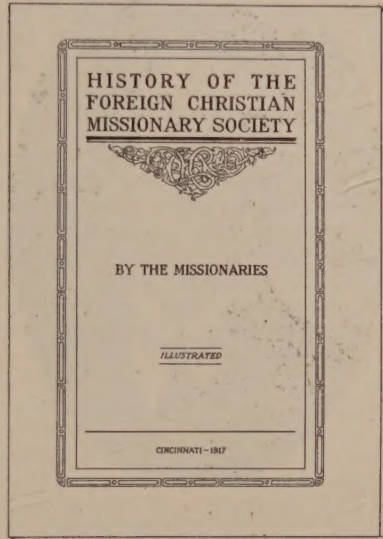
large number are widowed in early childhood, and many in babyhood. Eighty per cent of all the Hindu girls are married under twenty years of age, over 50 per cent under fifteen, and over 10 per cent under ten.

Dr. Hiltner and family, on their way to China, were obliged to spend two weeks in Japan. While in Tokyo they were the guests of Miss Lediard and Miss Parker. Mrs. Hiltner writes: "We were very glad to learn of the very splendid work in Takinogawa in a rather intimate way, and also glad of the opportunity to gain a rather more sympathetic view regarding the Japanese through our contact with the missionaries. Certainly the Christian mission is to be congratulated on having as representatives girls so earnest and capable, and so overflowing with abundant life and the good cheer our Master meant us to dispense." Dr. Hiltner and family are in Nanking, and are living in the house occupied by the Meigs family.

No reader should overlook Dr. Macklin's article in the present issue. Dr. Macklin has manifested a special interest in the poor of China. It is that interest, more than his medical work or his preaching and lecturing and writing, that has given him his hold on the hearts and imagination of the Chinese of all classes. They never saw anything like it before. The coolies say, as they pass him on the street, "There goes Jesus Christ." Dr. Macklin has endeavored to do more than feed and clothe the poor and care for them when sick; his ultimate aim has been to change social conditions so that poverty might be unknown in China. He wants every man to have a chance. That is the glory of his long term of service as a missionary. Pestilence and infanticide and a thousand other evils are directly traceable to the grinding poverty of this great race.

The Government wishes all students for the ministry to continue in school till their courses are completed. A member of the Junior Class in Princeton Seminary was called and reported to the Exemption Board at Wooster, Ohio. This Board, when it discovered that he had entered the Seminary, refused to accept him, and told him that the policy of the Government was not to interfere with men who were bona fide theological students in preparation for the ministry. This student then went to Washington, as he was most eager to enter the

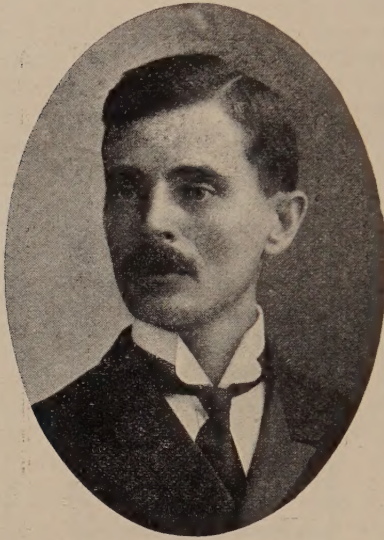
army, and appealed to "the man higher up." He was there told that the Government would not revoke the decision of the Board at Wooster, and that his duty was to go back to the Seminary. Another Princeton student had the same experience.



"The History of the Foreign Society" is a work of great interest and value. It is unique in this respect; it was written by the missionaries and from their point of view. For this reason it contains a world of information that can be found nowhere else. The history is profusely illustrated. It contains pictures of all the missionaries and pictures of many of the buildings. Many books that do not contain half the information are sold for \$1.50; the History sells for 25 cents.

W. H. Erskine has made a survey of Osaka, a city with a population of a million and a half. He has drawn a map of the city and has located every church and Christian school and orphanage. Here are some of the facts about Osaka: There is one missionary to every twelve and seven-tenths head priests of the non-Christian religions. There is one church to every twelve Buddhist temples. There is one Japanese worker to every thirty-six and seven-tenths priests of non-Christian religions. Only nineteen of the three hundred and thirty-three schools have direct Christian influence. There is a non-Christian temple or shrine to every 1,879 of the population. There is a Christian

church to every 32,449 of the population. There is one Christian to ever 253 non-Christians. Osaka is the twelfth city of the world in size. It is the greatest manufacturing city in Asia.



W. F. Turner has been engaged to represent the American Society, the Board of Church Extension, and the Foreign Society, in the great Northwest. The brethren in that part of the country have been asking for years for a man to do the work that Brother Turner will do. Brother Turner has made good in every church he has served. He is widely known and deeply loved in the Northwest. His visit to a church or to a convention will be a benediction. While helping the organizations named, he will assist the local churches in their work.

Dr. Frymire and Mr. and Mrs. W. R. Holder and baby left Monieka for home on the 27th of September. They left Bolenge on the 18th of October and Matadi on the 3d of December, and they reached New York on the 15th of January. They were not traveling all that time. They spent ten days at Longa, a week at Bolenge, and a month at Matadi. They were detained in quarantine at Matadi for a month. The quarantine was made necessary by the prevalence of yellow fever. They spent ten days in Bordeaux. Going up the west coast, they passed through the submarine zone and were in danger for several days. Dr. Frymire remained on the field beyond his term; he did that because of the need

of workers. Mrs. Holder is in poor health and may not be able to return to the Congo. In any event it will require some time for her to be in a condition to return. Their arrival was a source of joy to the missionaries, their friends, and the friends of the work.

Dr. F. E. Lee is a member of the Board of Editors of the *Japanese Evangelist*. In a recent number he has an able article on "The Need of Social Sciences in the Training of a Minister." In a brief article in the same issue, Dr. Lee writes: "In the Japanese empire men go to pieces under the nervous strain under which they work. This is partly due to climatic and atmospheric conditions. But in many instances it is due almost wholly to the lack of a wholesome, congenial social life and proper recreational facilities. Both of these are provided at Karuizawa. In the Tuesday evening concerts; the many college and university reunions, the state picnics, the excursions, the afternoon teas at the tennis pavilion, even though war rations only are served this year . . . in all these places one finds himself surrounded by his fellows, and forgets his cares and burdens. On the baseball field, where three or four games weekly are played; on the tennis-courts, where games and tournaments are in progress; on the climbs and hikes up and over the mountains around the villages . . . in all of these places those whose responsibilities have been heavy and who look forward to a hard, trying year find recreation and exercise and health for their task. Thus it is little wonder that land values are rising in Karuizawa, and that its summer residents are beginning to be numbered by thousands instead of hundreds."

A PRAYER FOR THE TIMES

In the midst of a world at war we come, our Father, to take counsel concerning the things of thy Kingdom. Help us to see through all the turmoil our opportunity of service. May our sympathy encourage and sustain thy heroic messengers who uphold the banner of the Cross. Grant that as we continue to relieve the wounded, the sick, the prisoners, and the suffering victims of war we may not neglect the effort that aims at the destruction of war itself by the proclamation of human brotherhood through the Gospel of the Prince of Peace. For His Name's sake. Amen.—Church Missionary Gazette.

NO MAN'S LAND VS. THE CHRISTIAN
POCKETBOOK.

The most dangerous place on the European battlefields is the region known as "No Man's Land." Every man who crosses it does so at his peril. If he goes "over the top," charges across "No Man's Land," does his bit and comes back alive, in the eyes of his fellows he's a hero.

The Christian pocketbook is the most touchy and dangerous point in the Christian religion. The preacher who approaches it is always in peril. Even to talk about it is to encourage condemnation. The church approaches it with fear and trembling. It is mined, guarded, entrenched, buttressed about, with all the cunning of a Hindenburg.

In order to advance the Kingdom, this no man's land of religion must be crossed, subdued, and made to feel the coercion of the world's needs.

ALL OF ONE BLOOD.

Professor Frederick Starr, of Chicago University, was asked if the microscope revealed any difference in the blood of the different races, and if it revealed any difference between the blood of man and monkey, and this is his answer:

"I think I may say that so great a majority of ethnologists and anthropologists are *monogenists* that you may quite safely say that 'anthropology teaches the unity of the human race.' Any racial differences in *blood* are so slight that they may be neglected; and I think no one will deny the statement which, I assume, you wish to make, that all men are of one blood.

"The question as to monkey's blood I cannot answer. I should suppose it different from man's blood. By monkey I as-



MR. AND MRS. W. H. SCOTT,
Harda, India.

sume that you mean ape, and presumably the most manlike apes, like the chimpanzee, gorilla and orang. I should *expect* a recognizable difference between the blood of any one of these and man."

SUNDAY-SCHOOL WORK THRIVES IN
CHINA.

In China the Sunday School Union, through its secretary, Rev. E. G. Tewksbury, who is the field secretary of the World's Sunday School Association, is carrying forward very definite evangelistic work, especially in co-operation with the China Continuation Committee. Particular work was accomplished in two summer conferences and in other conferences in Peking, Tientsin, Hangchow, Nanking, and Shanghai. These conferences are a part of a great setting-up campaign to vitalize the church and to prepare for the coming evangelistic campaign, with Sherwood Eddy as the leader. The Sunday-school, church, and Y. M. C. A. leaders are linked in this work. Definite individuals are assigned to special work in these city conferences. The particular activity of Mr.

WAR SHRINKAGE ON THE MISSION FIELDS.



Everything is high in our mission fields. What you can buy for a dollar has shrunk in every land. Flour is \$40 a barrel and almost impossible to get in Africa. Wheat is double in price in Tibet. Medicines for our hospitals have gone up enormously. Building material is twice the former price in nearly all fields. The war expenditures in extra payments this year will cost the Foreign Society \$50,000.

Tewksbury is to visit each church, holding personal interviews with the pastor, Sunday-school superintendent, and church leaders, urging that personal evangelism become a permanent feature of the Bible-class work. The Adult Bible Class Movement will receive great impetus from such campaigns.

AMARILLO RALLY.

ERNEST C. MOBLEY.

Our Missionary Rally on Friday, January 18, was a great success. May I say right off that you have a treasure in C. M. Yocum? He has a way that takes and a direction that inspires. His closing address was simply masterful. It is impossible to try to even tell of the messages brought by Drs. Jaggard and Pickett. Any church having these men for a rally is certainly thrice blessed. Our attendance was fine and the general interest marked. The young people of the Christian Endeavor, fifty-one in number, met the missionaries in a social at Mr. and Mrs. J. E. Hill's the first evening. The local C. W. B. M. on the day of the rally served dinner to all in the parlors of the church between the afternoon and evening sessions. It was a great hour of royal fellowship. Many of the business men came to this hour and remained for the night service. Mr. Yocum said publicly that they sold more than twice the number of missionary books that had been sold at any other place.

After the rally a banker, not member of any church, told me that he had never had any first-hand missionary information before, and was anxious to pay \$25 on the salary of another Living-link. If we call a little later on your Board for another Living-link, don't be surprised. In my judgment any church failing to invite these men for a rally forfeits its greatest opportunity. The pastor should strive to get all men who are friendly to the church to attend. I thought I worked up interest, but next time I shall push much harder.

UNFINISHED!

WILLIAM MERRELL VORIES.

Heroes—Prophets—Martyrs—mayhap,
In the strife of coming years—
Ye who catch the Master's vision,
Comrade Student Volunteers!

Have ye heard our mission's ended
In Nippon's fair isles? Behold,
But three-tenths of one percentum
Are within your Master's fold!

Have ten millions heard our message,
Caught some fleeting far-flown word?
Forty millions, forty millions,
Forty millions have not heard!

Twelve ten-thousands, priests of Buddha;
Nine ten-thousands, Shinto priests—
Not one thousand of your comrades
Face these forces of the East's!

(One to fifty thousand people—
Would ye say the task was done
If the State of Colorado
Had twelve pastors of its own?)

Hundred thousand Buddhist temples;
Hundred thousand Shinto shrines;
One small church to thirty thousand,
'Mongst the people, Christus shines!

Have we won a score of statesmen;
Have we seen more wholesome laws?
Still the population's growing
Tenfold faster than our cause!

Have we manned a score of cities;
Built schools and chapels there?
Are there self-supporting churches
Who the wider task will share?

Still are scores of untouched cities;
Still two thousand towns untouched;
Still a hundred thousand hamlets
By rank superstition clutched!

Have we tilled the field in portions;
Gathered fruitage from our toll?
Forty millions—forty millions—
Forty millions—Virgin Soil!

Prophets—Heroes—Martyrs—mayhap,
In the strife of coming years—
Ye who catch the Master's vision
Hear our call for pioneers.

Pioneers for virgin forest,
Mountain fastness, valleys great;
That the blessings of our Master
Yet may come to those who wait!

Shall we stop because one skirmish
Has been won, and quit the fray
Ere the day has been decided?
Error's hosts are but at bay!

Shall we leave the broad foundations
Built in heart-toil on the Rock?
Ere we rear the superstructure—
Then may men and nations mock!

Heed the call—O Student Soldiers!
Ye who thrill for struggle stern;
Ye who've heard our mission's ended
In the Isles of Nippon—learn

That our task's scarce half completed,
Still we face the greater span;
Fail us not—now at the crisis!
We've not finished with Japan!

EDITORIAL.

The Grace of God in the Churches of Macedonia.

"Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For according to their power, I bear witness, yea and beyond their power, they gave of their own accord, beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints: and this, not as we had hoped, but first they gave their own selves to the Lord, and to us through the will of God." (2 Cor. 8. 1-5.)

The First Lord's Day In March.

In thousands of churches this is one of the greatest days in the year. It is the day in which they make their annual offering for Foreign Missions. The sermons and prayers and songs and announcements throughout February prepare the people for the day and for the offering.

This year the first Lord's Day in March should be observed more widely than ever before. The need is greater than in any previous year, and the Society's program is larger. According to the Year-Book there are 9,416 churches in our fellowship. That number of churches should respond with offerings worthy of the work and worthy of the Lord Jesus. Even in those churches that have made the every-member canvass and are giving weekly for missions the day should be observed. For in no church have all the members been enlisted. If those who have not been enlisted are not given an opportunity to give on that day, there is grave danger that they will not give at all in the year. Besides, the strangers present will expect to give and will come prepared, and they should not be disappointed. The day should be used for educational purposes, and all should have a chance to give to extend the work in the regions beyond.

Last year the churches that contributed to Foreign Missions through the Foreign Missionary Society numbered 3,172. Two thirds of the churches gave nothing. Not only so, but there was a loss in the number of contributing churches of 204, as compared with the previous year. Of the churches that gave the previous year 955 gave nothing last year. In excusing themselves churches say, "We have no minister"; "We are building"; "We are in debt." These are excuses and not reasons such as they could give to their Lord. Wherever the Lord's table is spread, there the missionary offering should be taken. Churches commemorate the death of Christ whether they have a minister or

not, whether they are building or not, whether they are in debt or not. If we take the Bible as our rule of faith and practice we must on no account ignore our missionary obligation or omit our missionary duty.

This year every church and every member of every church should assist the cause of world-wide evangelization. This will be pleasing to Jesus Christ, whose disciples and friends we are.

The Gravest Crisis in the Society's History.

In the forty-three years of the Society's history there has been no time so critical as the present. We lived through the Spanish-American war and through several financial panics; but now we are engaged in the greatest war in the history of mankind. The Government is levying unusual taxes and is asking the people to subscribe for Liberty Bonds and to contribute to the Red Cross work and to the Y. M. C. A. on an unprecedented scale. Prices are soaring; exchange is tumbling; the winter is the coldest in the memory of the oldest inhabitant. Because of the lack of fuel schools, factories, stores, offices, places of amusement, and churches have been closed. The people are asked to deny themselves luxuries of every kind, to cease all building operations, and to undertake only such things as will assist the nation in its mighty struggle. The conditions we are facing are bound to affect all religious work and all missionary offerings.

The situation calls for unusual endeavors and sacrifices. It demands for what Lincoln called "the last full measure of devotion." In order to win the war men of affairs in Europe and in America are giving all their incomes and half their capital; young men are sacrificing their cherished ambitions and are offering their lives to their country; mothers are giving up their sons and wives their husbands. Millions are facing tasks that are new and hard and bitter, and facing them with a smile. The war must be won at any cost. The last man, the last drop of blood, and the last dollar are pledged to maintain the freedom and civilization of the world.

We can keep up our church work and our missionary offerings if we will. The United States is the one nation that has profited immensely by the war. In the first three years of it we received thirty-five billions of dollars from the belligerents. England and Canada are now in the fourth year of the war, but they are carrying on their missionary work as before; some societies are going forward. What they have done we can do, as we are richer per capita than they. With like consecration and determination we may regard our gravest crisis as our greatest opportunity. We can, if we will, make this a record year in the history of every organization in our fellowship.

When Is a Dollar Not a Dollar?

When it gets to China! Somebody has said that when the devil wanted to keep the Gospel out of China he invented the Chinese language. Well, that something is almost equally true of Chinese exchange. "No variable-ness, neither shadow of turning" can not be applied to exchange in China.

Here is the situation. All business transactions in China are done on the silver basis. When a missionary dollar gets to China, before it can do any business it must be turned into Chinese silver. Under ordinary circumstances, an American gold dollar will buy two Chinese silver dollars; hence the rate of exchange is 2 to 1. It has been as high as 2.50 within the past four years. It must always stay as high as 2 to 1 or the missionary dollar will not do a dollar's worth of business. Salaries and all other missions expenses are planned on this basis. It follows, therefore, that when exchange falls below 2 to 1, the missionary loses money on every dollar he receives.

Now since the effects of the world war have begun to be felt in China, the exchange has rapidly declined. The following figures show the variations in exchange at Shanghai, where all Foreign Society checks are cashed:

March, 1917.....	1.634
April.....	1.61
May.....	1.5775
June.....	1.4872
July.....	1.381
August.....	1.1735
September.....	1.49

Average for seven months, 1.47.

Nobody is able to explain the reason for this constant fluctuation. A recent letter from China says:

"It is an interesting fact that I found while in Shanghai gold drafts selling for \$1.18; greenbacks selling for \$1.28, and gold coin selling for \$1.50, all on the same day. I was told that the usual difference was very marked though not always so marked as on that day."

The Foreign Society cannot explain the cause, but it can explain the effect. The effect is that it takes \$1.36 of American money to buy \$2.00 of Chinese silver.

Or stating it a little more concretely, the salary of a missionary is \$600.00. In order that the missionary may get his \$600.00, the Foreign Society must add \$216.32 and send a check for \$816.32.

And this is exactly what is being done now. Since March 1, 1917, payments to both China and Tibet were put on the above basis. To do less would be to break faith with the missionaries, who are already overtaxed with extra war burdens. This is the most serious situation the Society has faced in years. This one item will cost nearly \$30,000 in 1918.

There is only one way the problem can be met without borrowing large sums at the banks and thus greatly increasing the debt of the Society. If every church supporting a missionary in China or Tibet would add 36 cents to every dollar, or \$216.32 to every \$600.00, it would greatly relieve the situation.

And if the whole church will respond to the call for \$750,000 for this year, the crisis can be met. The situation demands heroic giving. May the heroism and devotion of the home church answer this insistent call of an unprecedented situation.

A Good Record of a Great Church.

The following is the record of the missionary and benevolent gifts for the past seven years of the First Christian Church, Akron, Ohio, L. N. D. Wells, pastor. These figures include the offerings of both Church and Bible School, and are taken from Year-Books:

1911.....	2,777.44
1912.....	3,669.70
1913.....	3,177.97
1914.....	5,461.19
1915.....	5,035.25
1916.....	6,481.85
1917.....	7,708.42
Total.....	34,311.82

This shows a steady gain in missionary vision, consecration, and giving.

The practice of Christian Stewardship has increased through the years. The church has not impoverished itself by Missionary giving, but has blessed and enriched itself. It has abounded in every good work at home and abroad. In the past year it has given a fine young woman to the mission field and her parents support her as their own Living-Link. The Akron Church is setting the pace for the whole brotherhood.

Lieutenant McQuary Married.

On December 31, 1917, in the Christian Church at Albion, Illinois, Lieutenant Rodney L. McQuary was united in marriage to Miss Helen Maurine Longman. The ceremony was performed by the brother of the bride, C. W. Longman, who is minister of the Albion church.

Mr. McQuary and Miss Longman are both graduates of Cotner College. Mr. McQuary also received the B. D. Degree at Yale. Miss Longman took

advanced work in the East and had special musical training in the schools of New Haven.

Mr. McQuary was called as an Assistant Secretary of the Foreign Society, but served only a few months before he was called to the service in the army. He is now serving in the 333d Regiment of Field Artillery, Camp Grant, Rockford, Illinois. He is Chaplain of the Regiment with the rank of First Lieutenant.

Raising the Average.

The record of the Walnut Hills church, Cincinnati, R. E. Elmore, pastor, shows that the average gift for Missions last year was \$8.78. The church at Langdon, Kansas, C. G. Kelley, Pastor, averaged \$8.75 for Missions for each resident member. In each case this is an average of 17 cents per member per week.

This is a fine record for each of these churches and is far above the average for the entire Brotherhood. In fact,

the average of the brotherhood is about .03 cents per member per week. This is a niggardly pittance for a great, rich, forward-looking people.

Many churches are content with trying to get *some* offering for Missions from each member. They rejoice when they can make the report that their church is *unanimous*. But it is not enough to be unanimous. A church may be unanimous and still be a stingy church.

The ideal should be to *raise the average* far above any records of the past.

Every member should give, but he should give *as much as he is able to give*.

Three cents per week is not enough for the average disciple of Christ to give to the great missionary program of the church.

The Walnut Hills church and the

Langdon church have set a good example for the whole church. If followed, millions of dollars would flow into the Lord's treasury for the extension of the Kingdom of God.

If there are other churches that have exceeded the above records, the Foreign Society would be glad to publish the facts in THE MISSIONARY INTELLIGENCER.



THE NEW HOSPITAL AT BATANG, TIBETAN BORDER.

CONTRIBUTED ARTICLES.

Recollections of Thirty Years' Medical Work in China. II.

W. E. MACKLIN, M.D.

In helping the poor I found that very few refused to work, showing that we were aiding the best class of



society, the workers. Some very good servants for the hospital and the garden came from these poor people. Many of them were famine refugees from the valley of the Hwai River. For thousands of years this river has overflowed its banks, thus causing floods and famine. Thousands are rendered homeless and destitute; many die of the pestilence that follows the famine. The poor of the great cities of Central China are largely from this district, a district as large as England and, when not flooded, very productive. The question of disease and its prevention and cure is largely a question of poverty. The people who have land suffer very little, and there is always plenty of grain in the region. The sufferers are largely the tenant farmers, who pay from one third to six tenths of the crop as rent. They pay rent on even a famine crop.

At first missionaries collected money in America and England and China and distributed it among the people, but the landlords and merchants raised the price of grain, and the poor got little advantage. Then grain was shipped in to break the corner. Still this free distribution was making parasites of the people, and some

thoughtful missionaries refused to be a party to their corruption. Then work was given and the people were paid in money or in grain. The work was repairing dykes or drains; this added to the value of the landlords' land and did not help the tenant in the end. The missionaries then changed the management and authorized the new men to look into the economic side of famine relief. The American Red Cross employed an engineer to survey the district. It was estimated that it would require \$25,000,000 to cure the trouble. I was interested in the plan for finally paying for the great engineering scheme, and wrote an article for the Peking Daily News and one for the China Press on the subjects, "Famine Relief a Business Proposition" and "The Evolution of Benevolence." I asked the people of the district what land subject to floods was worth and was told that it was worth about ten dollars an acre. They told me that land above the flood level was worth a hundred dollars an acre. Therefore to improve the land would add \$90 an acre. This could be taken in taxes. This plan was adopted, but I cannot say that I had anything to do with the decision.

Colonel Gorgas of Panama fame says you can do little to prevent disease unless the wages of the people are increased. Curing this flooded region will get rid of a large part of the poverty in Nanking due to this famine, and the pestilence will not recur. The war has stopped the work temporarily. Colonel Siebert and

other American experts will have charge of the work.

Another plan called the Bailie Colonization is being worked. The idea is to put the poor on public lands, not selling but leasing the land at, say five per cent of its selling value, and this rent to be used for the public benefit. He secured the autographs of most of the rulers of China for this scheme, and it is getting under way. The government has endorsed it, and Mr. Bailie is pushing it on to success. Mr. Bailie did such good work that the minister of agriculture adopted the bill that he had been using for afforestation as an experiment station. The Peking forestry school was sent down to Nanking through Mr. Bailie's influence and has become a part of the Nanking University. North of Nanking Mr. Bailie and Mr. Best have eighty families on the land. I have great satisfaction in having some part in getting this movement started.

Putting the people on the land is following the method of Jesus as outlined in the sixth chapter of Matthew.

In that chapter he tells how the Father feeds the birds and clothes the lilies. He does it by means of free air and sunshine and free land. When all men have their natural rights, poverty will be largely removed and disease much lessened. Colonel Gorgas put his workers in the condition of the free birds and flowers. All had homes and good wages, a market for all their needs, and examination and prevention or cure for all their diseases. This greatest of living public health experts says that prevention is a question of increasing the income of the people. Professor Bailie should have more support and encouragement in his great scheme.

I have been jack-of-all-trades on the mission field, and have felt the joy of service in the different lines. To my mind the greatest joy is to pick up a hopeless outcast, cure his disease, build up his health in the garden sanitarium, and then get him on the land or into some good employment. This kind of work will pass in the final judgment.



Graduating Class, Middle School, Nanking University.

Retrospect of Five Years.

L. B. KLINE, M.D.

It was during the preliminary stay in Manila before going into the north country that a much-embarrassed Filipino boy asked to be my medical helper. He was not very prepossessing in appearance and his English was very broken, but he had had three years' experience as orderly in a Manila hospital. This served as sufficient



credential, for there were no hospitals where we were going, and of course no one with hospital experience could be found. This marked the beginning of the Filipinization of our medical work. From the beginning to the present time this young man proved a great factor in the development of the hospital. His name is Manuel Macatiag, and he has been supported in part by Mrs. McCrea and Mrs. Warrendorf of Texas.

We moved into an old Spanish building, where hospital work was begun in the basement. During the rainy season the floors were flooded and at all times there was a plenteous supply of lizards, scorpions, spiders, rats, and bats. At first drygoods boxes were used for operating tables, medicine shelves, and general utility. As for beds, there were a few of bamboo and then there was always the floor. The operating room was fixed up by draping sheets to keep out the dust of the street and the inquisitive. For a time Manuel specialized as general utility man, but after some months and much persuasion, the daughter of an evangelist consented to enter the Training School for Nurses. From time to time others

overcame timidity and tradition and a regular class for nurses became an accomplished fact.

At first, we personally filled our own prescriptions and made many of our own medicines. The wily Ilocano would take the products of our compounding to his house, where, cautiously refraining from pulling the cork, he would lay them on the shelf, where in many cases I would later find the bottles untouched. The absent treatment thus administered was quite effective and our reputation grew apace. It seemed that the mere writing of a prescription or the thought of the awful concoction was sufficient to incite a cure.

Meanwhile Manuel and the probation nurses worked on faithfully and diligently, winning confidence in the hospital as a place in which to get well. Later the school for nurses obtained recognition and the graduates are being registered by the government. In due time the \$5,000 subscribed by Mrs. Dunn, of Houston, Texas, for the hospital was paid and a more commodious building was purchased to care for the growing number of in-patients.

The sixteen hundred persons who were admitted as in-patients the first five years of the hospital spent on an average ten days each under treatment. The mortality for the same period was a little over two per cent. Also for the same time the hospital treated in all of its departments over 81,000 persons, and conducted nearly 1,000 major operations. Several hundred Americans came under the care of the hospital without a single death among them, and over fifty operations for appendicitis were performed with a mortality of zero.

The organization of a hospital with

its various departments in a new and untried field, surrounded by primitive conditions, together with the training of a staff, the personnel of which was drawn from native Filipinos, has been an intensely interesting piece of work. The details, of course, were trying, but the product has more than justified the labor. At the end of his five-year term the writer has been able to turn over the institution to an all-Filipino staff.

Doctor Paulo Palencia, a graduate of the medical department of Iowa University, is at present clinical director of the hospital. He is well equipped for the work, is possessed of

a fine personality, and has initiative and considerable executive ability. He is active in church work and is interested in the religious function of the hospital. His field of activity presents an opportunity for native ability quite unique. The future is expecting great things from him. It is to be hoped that his people and the Mission are not to be disappointed.

When the missionary can find the native who can himself help to lift the burdens and to lead the way for his fellows, he has accomplished the task for which he was sent and is ready for other fields.

Paul's Mother.

ARCHIBALD MCLEAN

"Salute Rufus the chosen in the Lord, and his mother and mine" (Rom. 16. 13). Rufus may have been a son of Simon of Cyrene, who bore the cross after Jesus (Mark 15. 21). Whether he was or was not, he was a distinguished Christian. There must have been something very unusual in his life or in his service to call forth such an encomium as this—"chosen in the Lord." He was one in a thousand for integrity and holiness. He has been called "a saint of the elite."

It was not Rufus only to whom Paul sent salutation, but also to "his mother and mine." This woman whose name is not given was the natural mother of Rufus, and Paul's mother in the sense that she had done a mother's part, somewhere and somehow, to the motherless missionary. Because she did, her lovingkindness stands recorded now "in either book of life, here and above." Though he does not give her name, as he did in the case of a number in the same chapter, he gives expression to his gratitude for the enjoyment of her friendly care.

Mother! That sweet word suggests

a whole world of affection and devotion. What will not a mother do for her child! Others may hate and distrust him; she loves and confides in him. Others may shut their doors in his face; her home and heart are always open. Others may seek to do him evil; her ambition is to do him good all the days of her life. She will wear out her life in his interest. There is no service she will not joyfully render for him. If he should yield to the tempter's blandishment, she feels the shame and degradation more than anyone else. If he does well, her joy is boundless, endless, and sublime, the image of eternity. It was by this divine name that Paul called the woman who adopted him as her own.

In the context he mentions several women and tells what they have done that entitled them to recognition and honor. Phoebe is commended: "for she herself hath been a helper of many, and of mine own self." Phoebe was a servant of the church at Cenchreae. Phoebe is "our sister." Mary "bestowed much labor upon you." Tryphaena and Tryphosa labored in the

Lord. Persis, the beloved, labored much in the Lord. Prisca and Aquila were his fellow-workers in Christ Jesus, and for his life had laid down their necks. To them not only Paul but all the churches of the Gentiles gave thanks. Each one receives her full mead of praise; but only one is called the mother of the great apostle. This good woman had been a mother to Paul, extending her gracious hospitality to him, caring for him, comforting him, inspiring him to do his best in the service of his Lord. This phrase, "His mother and mine," tells of the peculiar love and care which she lavished upon him.

It is probable that Paul's own mother had disowned him at the time of his conversion. We know something of the strictness with which he had been brought up in the Jewish faith. We know how the gospel set families at variance, the parents against the children, and the children against their parents. We know how in Damascus and in Jerusalem and in other places his countrymen sought to take his life, and thought they were doing God a service. It is likely that his family mourned for him as dead and never mentioned his name again. Paul was too much of a gentleman to allude to painful family affairs in his speech or writings. His silence is significant, to say the least. When the Lord called him he did not confer with flesh and blood. He was obedient to the heavenly vision, and did his work without any assistance from his kinsfolk. He could say,

"Yes, without the cheer of sister or of daughter,

Yes, without the stay of father or of son;

Lone on the land, and homeless on the water

Pass I in patience till my work is done."

Because his family cast him off he was in special need of a mother. So God

put it into the heart of the mother of Rufus to take this great and lonely man into her heart and to love and care for him as her own son. Disowned by his own people, he was not without friends. The large number of men and women to whom he sent affectionate greetings shows that the promise was abundantly fulfilled, "There is no man that hath left home, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

It was a great honor to be the mother of a man like Paul, the greatest of the sons of men. It may be that this woman never spoke from a platform, or sang a solo, or played any conspicuous part in the worship or work of the church; but she evidently fed the man of God when he was hungry, gave him a soft pillow when he was weary, cared for his clothing, nursed him when he was sick, or after he had been beaten with rods, or when he was scourged or stoned, encouraged him when he was weak and faint and ready to perish, heartened him to bear witness before kings and Gentiles and the people of Israel, helped him in a thousand ways to be the saint and hero that he became. Any woman might have coveted the honor of being the mother of such a son. In doing what she did she was a partner with Paul in his work, and she shall share in his reward, "There'll be stars in her crown."

The woman that befriended Martin Luther in the day of his need is called by the historian of the Reformation his "adoptive mother." Martin went about the streets of Eisenach singing from door to door to obtain a morsel of bread. Often he received nothing

but hard words, causing him to weep in secret and to think of the future with anxiety. One day, after he had been repulsed from three houses, and was preparing to return fasting to his lodgings, he stopped before the house of Conrad Cotta and sang. Suddenly the door opened and Madame Cotta appeared on the threshold and invited the young scholar to enter. She gave him food and appeased his hunger. Her husband was pleased with the boy and with his wife's benevolence and took Martin to live with them. In that Christian home his faculties awoke and he began to exult with life, joy, and happiness. His prayers were more fervent, his thirst for knowledge greater, and his progress in his studies more rapid. Had it not been for the assistance afforded Martin Luther by Ursula Cotta, the pious Shunammite, as she was called, he might have had to renounce his studies for want of bread and return to labor with his father in the mines of Mansfeldt, and the Reformation be postponed a century. It was the conduct of Madame Cotta

that led Luther to say, "There is nothing sweeter on earth than the heart of a woman in which piety dwells."

There are those now who are mothers to the missionaries. Their homes are always open; their hospitality is free and boundless. There are those who would feel grieved if a missionary came near them and went to a hotel and did not give them the privilege of entertaining him. There are those who are never happier than when they have a missionary under their roof and when it is in their power to show him a kindness. These are as truly mothers to the homeless missionaries as the mother of Rufus was to Paul. All such are fellow-workers for the truth. A mother of missionaries need not envy the first lady of the land, or the leader of society, or the wife of a multi-millionaire, or any other woman alive, except the missionaries themselves. God has a special honor for the mothers of his chosen servants. They shall shine as the firmament, and as the stars for ever and ever.

AN ORDINARY CHINESE FARM HOUSE.



The floor and walls are of dried mud and the roof of reed thatch. The only window is a small hole in the wall. The fuel for cooking is composed of the swamp reeds, which you see stacked outside. The house has no means of heating in winter.



How They Get the Palm Oil.



"Look at My Leopard Skins."



Have a Banana Right from the Tree!

Are You P

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Thirti



"A Palm Avenue leads up to the G

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March.



aking a beautiful and pleasant walk."



Would You Think the Congo is Choco-
late Colored?



The Missionary Caught This Hippo.



I'm Too Little to Swim in the Congo.

Enlargement Rather than Curtailment.

The great weakness in many of our churches is simply that they have not had a great enough program. They have been content with the tithing of mint, anise, and cummin, and so have lost to considerable extent their vision of the significance of the weightier things of the law of love revealed by Christ for the world. Nothing else would so overcome the spiritual stagnancy resulting therefrom as to step out boldly upon the enlarged program that the modern missionary enterprise has brought.

But we are hearing voices to-day suggesting that it may be necessary to curtail our missionary activity in order to concentrate our effort upon the war. If we adequately understand the significance of the missionary movement, we shall realize that to abate our efforts in that direction at this time would be very much like curtailing the fire department when a city is on fire. For the missionary enterprise is devoted all the time to achieving that which we are now, during a few months or a few years, seeking partially to accomplish by entering the war. As Christians we are in the war, not for the sake of a single foot of territory, a single dollar of indemnity, or any other selfish cause; we are in it for the sake of serving humanity, for the sake of bringing about a higher level of civilization, a better world in which to live. That is only to say that in the last analysis the ultimate issues of the war are moral and religious. It is simply to say that we are in the war because we believe that thereby we are somehow serving God—taking a step in the direction of a society that is more in accord with his will and with the spirit and principles of Jesus Christ. For, whatever may have been the origins of the war, it is rapidly becoming clearer every day that it

has now developed into a conflict between forces that make for the coming of the Kingdom of God and forces that oppose it. Hence, when as Christians we give our support to the cause now presented by the war, we are simply doing, in a restricted way, a small part of what as "good soldiers of Jesus Christ" we are all the while aiming to do. Surely, then, we are not to lose the vision of the whole task at the very time when we are devoting ourselves eagerly to a particular phase of it.

Least of all in these days of international emphasis ought we to think of curtailing missionary enterprise. This is a time when we are ashamed not to think in supra-nationalistic terms—ashamed to take a provincial view. The war has made us patriots, not merely of the United States, or of America, but of the world. We glory in this great world-vision. But this, applied to religion, is the very heart of the missionary spirit. To give ourselves to the missionary task is to be concerned to molding, not only the life of our own nation, but also the life of the world according to the ideals of Jesus Christ. The missionary movement is the one great work that clearly rests upon the conception of the brotherhood of all men of whatever land or clime. It is, in fact, the most far-reaching international agency in the world to-day—the most potent way of manifesting good will and of giving of our best to all. It is the best expression of world-brotherhood that has yet been seen. To curtail it in any way would be actually to retard that very internationalism for which we are now fighting—would be to give the lie in Asia and Africa to what we are giving our lives for in Europe. Let us not, in these days above all days, relax in the slightest degree any international

effort—least of all that task the full achievement of which would make war henceforth forever impossible. For in the final analysis it is only religion that can permanently abolish war, for only it can create the new heart. The ultimate safeguards of all that we now hold worth fighting and suffering for—democracy, righteousness, the abolition of war, good will and co-operation among nations—are to be found only in the fully accepted sway of the spirit of Jesus. Not lightly has Lord Bryce recently said, "The one sure hope of a permanent foundation for world-peace lies in the expansion throughout the world of the principles of the Christian gospel." Need is

there, then, that instead of thinking of any curtailment of the missionary effort of the church we should rather plan seriously for enlargement, in preparation for the increased opportunities that will almost surely come after the war. Our missionary work is the one phase of expenditure that should know no retrenchment. Here there

" . . . has sounded forth a trumpet
that shall never call retreat;

O, be swift, my soul, to answer Him!
be jubilant, my feet!
Our God is marching on."

—*Samuel McCrea Cavert in Biblical World.*

Digging the Well at Monieka.

DR. W. A. FRYMIRE

There is great need of a pure water supply at all of our mission stations. The natives have no idea of digging wells and they procure all of their drinking water from the swamps and rivers. Because of this there are many intestinal diseases. This renders the natives susceptible to other diseases and is therefore one of the greatest causes for the great amount of sickness among them. To remedy this condition and to provide a pure water supply for the Monieka hospital, the missionaries thought best to dig a well. We therefore selected a spot near the hospital under the shade of some palm trees, and commenced to dig for water. This was a cause for much comment and amazement upon the part of the natives. Many of them shook their heads and said that the water was in the swamp and in the river, but it was not in the dry ground, and steadfastly refused to believe that we could find water by digging in the ground.

After we had reached a depth of

fifteen or twenty feet and still found no water, they ridiculed us and the "I told you so" expression became more pronounced upon their features. However, they were interested in the process of well digging, especially the older men and old Longataka, the chief of the village, having never seen a hole so deep. They brought their chairs and fly brushes and sat under the shade of the palm tree and marveled, both at our apparent foolhardiness in the project and our faith in doing the seemingly impossible.

As we reached a depth of twenty-five to thirty feet, the earth became first moist, then quite muddy, and finally water was reached, and the amazement of the natives knew no bounds. Such expressions as "Mo!" "Mo!" "Esotie!" (What do you think of that?) were frequent. Those who were at first ready to call us crazy and were certain that we could not find water, were the loudest in their praise of the white man's wisdom.

It was necessary to dig about forty

feet, to assure a good supply of water in the dry season. The well was walled up with brick, made and burned by the boys at the Mission station. A nice well-house was built

of brick over the well and now the station at Monieka has a constant and plentiful supply of pure water for the natives, as well as for the hospital and missionaries.

The New Congo Opportunity.

HERBERT SMITH.

The ocean's tides fill the bays and the rivers twice every twenty-four hours. Ships from every sea take advantage of this periodic flood to land their cargo at the wharfs of the nations. Rivers which a few hours before appeared to be only sand bars and mud flats now take on bustle and activity. He who would work must



work with the tide, for this tidal wave will carry his burdens and accomplish his purposes.

Tidal opportunities comes to every life and to every cause; but their frequency is seldom twice every twenty-four hours. More often these opportunities come once in a decade, or once in a generation, and sometimes only once in a lifetime. It is therefore most imperative to catch the tide at its flood.

The tide of opportunity is now rising in Congo. Our work is seventeen years old. It is seven years since any new station was opened. An extensive survey of the whole of our field is just now completed. These surveys extended over a period of nearly nine months. The field is now known and its occupation is now possible. To add more to this tidal enthusiasm comes a cablegram saying that the C. W. B. M. will unite with us in the work of redeeming the Congo. Who could fail to note that the tide is rising? But who can tell how far the flood will reach? Will it cover the whole of our field?

The union of the F. C. M. S. and

the C. W. B. M. is missionary statesmanship. This concentration of forces will insure a great advance in the Congo work. At home, likewise, this union must mean that the things of the kingdom will receive the proper emphasis.

The greatness of our Congo field has never been fully realized at home. Missionaries have repeatedly made statements regarding its extent, but the import of these constant utterances remain yet to be comprehended. When we say that one party of missionaries were over three months making a journey through our field, and that another party of missionaries were over three months making another journey through another part, what does such a remark mean to most people? To us it means that these parties have been on a very extended journey, but time and strength forbade that their line should be very zig-zag. In many cases their line was as straight as possible. To attempt to have gone over all the path and into every village would have taken not months, but years. But because of the kindness of state officials and commercial men who have studied the field for decades, data is now in our hands which covers the whole of our field.

If a detail map of Congo is at hand look for our field in the whole of the equator district. In the Ubangi; in part of the Lake Leopold district; in part of the Bangla; in part of the Aruwimi; in part of the Sankuru. And when you have located the field remember that seventy-five per cent of the people who live there have never heard that Christ has died and that God loves.

With these facts before us and the

pressure of the responsibility upon us at the Annual Conference of our mission of 1917 we planned, by the grace of God, to do more for our needy field. To this end a ten-year progressive program was arranged. In this time forty-seven new missionaries will be called for and three new stations established: two of these new stations to be opened in the near future if possible. These stations are to be big ones, and the old stations enlarged—that is, their staffs enlarged so that they can cover more territory. Three launches will be needed to carry the workers on the great highways of the Congo rivers. This program is not a dream of dreamers. It is not extravagant. It is an attempt to tell the brotherhood at home the present situation and the necessary things

needed to fill it. But some will say, why speak of such opportunities in a time like this. A great war is in progress and distress everywhere. The only answer is that time and tide wait for none. It is our work now and no one else is called to undertake it. These Congo people depend upon us. But they are not a dependent people. They support themselves and the government which rules them. The country can support many times over the present population. The land is not a barren waste, but a rich, well watered, well nourished, productive country. The people only need to be taught both how to live and the worth-while of living, and they will be a great people. Give them the gospel and let it do its work.

Why I Believe in Foreign Missions.

DAN WARD.

1. Because I'd be ashamed of myself if I didn't.

2. Because many folks don't believe in foreign missions and I like to be a bit unconventional and original. Therefore I believe in 'em. I hate to follow a crowd.

3. Because I believe in home missions. If it isn't wrong to help somebody who lives outside of your own little community, your own city, your own state, where's the harm in helping somebody who chances to live outside of your own little nation?

4. Because I've noticed that when a man begins to draw the line, saying: "Thus far I shall help and no farther," pretty soon he draws the line around his little neighborhood, then around his little family, and at last around his little shrimp-souled self.

5. Because if it weren't for foreign missions, you and I wouldn't be members of a Christian church. The chances are that just this minute we'd be prowling three-quarters naked through the woods hunting for some raspberries and a few frogs' legs for

dinner. When our ancestors were savages back in ancient Gaul or thereabouts, Christian missionaries came to them. Here we are. Shall we begrudge others the same chance?

6. Because I know a village in Africa where the Christians are raising five and six times as many bushels to the acre as their heathen neighbors. That alone is a mighty good reason for Christian missions. Anything that will increase the number of bushels to the acre is worth while.

7. Because the sale of white collars and stiff-bosomed shirts is mounting by leaps and bounds in Singapore. As soon as a man becomes a Christian, he wants to clean up and look like something, have a decent home, a prize garden, a steady job and make a success of himself. And I like to see that, and am willing to back anything that will accomplish it.

8. Because modern education has been first introduced into practically every non-Christian land by the missionary. Anyone who believes in education must believe in foreign missions. Rabindranath Tagore, the East

Indian poet, who won the Nobel Prize, was trained in a Christian school.

9. Because tens of thousands of lives are being saved every year by medical missionaries.

10. Because missionaries prepare the way for commercial expansion. In almost every instance they have preceded the merchant into the interior.

11. Because the world's confidence in American integrity, American goods, and American ways of doing business is largely the result of the good impression made in foreign lands by the advance guards of civilization—the missionaries.

12. Because woman is a beast in

non-Christian lands, and a woman in Christian lands. The most tragic farce under the sun is that of a woman who doesn't believe in missions. What would she be if it had not been for Christian missions?

13. Because Christianity lifts, vivifies, and renovates. It is a spiritual vacuum cleaner to dusty, germ-laden, human souls. It freshens and sweetens. It is altogether good, and anything that spreads its influence is good.

14. Because I am sure Christ meant exactly what he said when he commanded, "Go ye into all the world and make disciples of all nations."

Inspiring Missionary Plans of Other Religious Bodies.

It is inspiring to look over the plans of the other religious bodies of America as they have in view the missionary outlook for the coming year. There is nothing in the war situation which seems to discourage any of them in their missionary plans. Following, we give some outlines of what the other churches in America are attempting to do during the coming year.

One Day's Income.—The Reformed Church of America plans to ask of every member or adherent of the church to give to missions one day's income in addition to their regular contributions. This is in order that they may meet the war emergency.

The Home and Foreign Board of the Protestant Episcopal Church is also pushing hard for a one day's income gift from every member of the communion, in addition to their other missionary offerings. Last year they received \$432,000 which enabled them to pay off their debts and do many new things, because of the "One Day Income Plan."

Altogether for a Big Increase.—The Methodist Protestant Church of America, with 200,000 members, plans to increase their membership twenty-five per cent. in four years and bring

their missionary offering to \$1,000,000 for all their boards.

A Far-Reaching Program.—The Northern Presbyterians are asking their people to give \$4,489,254 to all of their missionary boards, this year. Their Foreign Missionary Board is making a special effort to raise \$1,000,000 in addition to their regular gifts, for special equipments on the fields. They are also raising \$300,000 as an additional war emergency fund.

A Four-Year Program.—United Brethren Church is starting out on a four-year drive. It is along the line of membership, education, and benevolences. They are getting out a great deal of literature and pushing hard for the biggest advance in their history.

A Five-Year Program.—The Northern Baptists are extending their great missionary program over a five-year period. Their ideals are as follows: First: A million addition to the churches by baptism. Second: A missionary force of five thousand men and women in America and the non-Christian world. Third: Two million dollars of endowment for the ministers and missionaries' benefit fund. Fourth: Student pastors in twenty-five universities; one thousand Baptist stu-

dents in theological seminaries; fifteen thousand in colleges and universities, and \$6,000,000 for additional educational endowment and equipment at home and abroad. Fifth: An annual income of \$6,000,000 for missions and benevolences.

A Judson Centennial Fund.—The Southern Baptists have set as their goal, the raising of \$723,000 for this year for foreign missions. In addition to this, a great fund of a million and a quarter dollars has been pledged as a special Judson Memorial Fund.

Facts Worth Quoting.

(From the *Missionary Review of the World* for December.)

1. The type of Chinese womanhood is shown by the fact that when three of them were asked by their American hostess what they would like best to see, did not choose the theater or other "sights," but desired to visit the institutions for the feeble-minded, the deaf and the blind, so that they might take home to China a knowledge of the methods used.

2. The great need of Africa is shown by the fact that in one town, not far from a mission station, twenty wives of one man, all suspected of having caused his death by witchcraft, were buried alive in his grave.

3. A hopeful sign in West Africa is that the people recognize the character of Jesus as the ideal for Africans as well as for white men. A missionary among them says he is often asked if Jesus was not a black man.

4. The abnormal social and moral conditions among the 10,000 white civilian population of the Canal Zone give especial significance to the work of the Union Church, Panama.

5. Over 3,000 Chinese coolies, now at work for the Allies behind the lines in France, journeyed across the Pacific,

through Canada, and then across the Atlantic, in the special care of a medical missionary from Foochow.

6. Eye-witnesses in Persia describe the Armenian refugees there as in "the state of oriental street dogs, with whom they compete for offal." One who has seen the dogs of an Eastern city needs nothing more to complete the picture.

7. There is only one medical missionary in the whole of Khorasan, a territory as large as France on the border of Afghanistan, and from the Afghans themselves have come calls for an itinerating doctor.

8. A village community in India, made up of former thieves, now has evening prayers as an established feature of their life.

9. Special meetings, conducted by a Chinese preacher, have resulted in the decision of over fifty students in Canton Christian College to enter the Christian life.

10. Nearly 500,000 women and girls are reported to be employed in factories in Japan. More than half of these are under twenty years of age, and the working day is often from twelve to sixteen hours long. Wages are about fifteen cents a day.

In "Carry On, Letters in War Time," by Lieutenant Coningsby Dawson, he says: "I am asking myself again if there is some new finesse of spirit which will develop from this war and survive. In London, at a distance from all this tragedy of courage, I felt that I had slipped back to a lower plane. A kind of flabbiness was creeping into my blood—the old selfish fear of life and love of comfort. It's odd that out here, where the fear of death should supplant the fear of life, one somehow rises in contempt for everything which is not bravest. There is no doubt that the call for sacrifice, and perhaps the supreme sacrifice, can transform men into a nobility of which they themselves are unconscious. That's the most splendid thing of all, that they themselves are unaware of their finesse."

Biographical Sketches of Our Missionaries.

DR. W. A. FRYMIRE.

[Editor's Note.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

William A. Frymire was born at Monmouth, Ill., September 12, 1883, and lived in the country near Monmouth and Cameron, Ill., until he was ten years of age. Because his parents were poor he was taken out of school at the age of thirteen, that he might help make a living for the large family. For seven years he was a newsboy, errand boy, and clerk in a bookstore. In



that time he studied shorthand at night and took a business and bookkeeping course in the International Correspondence School at Scranton, Pa. During the last three years of his work in the store he was active in the Y. M. C. A., though not yet a Christian. For the first thirteen years of his life he was under the influence of the Winebrennarians, and under the influence of the United Presbyterians from the age of thirteen until eighteen. Then he became a regular attendant of the Monmouth Christian Church. The last year of his attendance there he became convinced, through the preaching of Brother D. E. Hughes, that he should confess Christ and give his service to him. About that time he received an offer of a position at Galesburg, Ill., to learn the carpenter and pattern-making trade, which he accepted. After moving to Galesburg he decided to give himself to Christ at the very first opportunity and united with the Christian church in that city. Nelson G. Brown took his confession and baptized him. At once he became active in the Y. M. C. A. and C. E. work. For a long time he had desired more education, and, as now there was no one dependent upon him, he decided to start in and work his way through school. His purpose was to preach the gospel on the mission fields or at home. Later he desired to go to Africa. In order to prepare himself for his life work he took a course in the Galesburg High School and spent some time in Eureka College, where he became a volunteer. While in

Eureka College he did deputation work and some preaching. Realizing the great need of medical missionaries, he entered the American Medical Missionary College in Battle Creek in the fall of 1909. This school became affiliated with the College of Medicine of the University of Illinois, Chicago, Ill., September, 1910, where he has studied since and from which he graduated in June, 1913. While in the medical school he made his way largely. He confesses to owing much to the prayer and encouragement of the many Christian friends during his struggle for an education.

Dr. Frymire reached Africa in October, 1913, and plunged into work immediately. Before he had his goods unpacked or could speak a word of the language he was surrounded by hundreds of sick folk asking for medicine and for surgical operations. People suffering from ulcers of many kinds, yaws, buboes, dysentery, bronchitis, laryngitis, pleurisy, sleeping sickness, hernia, hydrocele, and elephantiasis were begging for relief. He assisted in laying out the town of Lotumbe and in the erection of the church and hospital. From Lotumbe, which was his home for three years, he went out on long tours with other missionaries. On these tours he healed the sick, preached the gospel, and taught the people. He visited the other stations and ministered to the missionaries and traders and the natives. Dr. Frymire was a member of the commission that explored the Ubangi country and a member of the commission that explored the district of the equator.

In January of 1917 Dr. Frymire volunteered to go to Monieka. Dr. and Mrs. Jaggard had left for home on furlough, and there was no other physician within reach. At Monieka he made and burned forty thousand brick for the hospital building. He erected the first unit of the hospital, 122 x 34 feet. All work requiring any skill was done by his own hands or under his direct supervision. Regardless of poor materials and unskilled labor, he has erected one of the most substantial buildings in the mission.

At Monieka, because of accidental poisoning, Dr. Frymire was brought down to death's door. In the good providence of God he recovered and at this time is at home. He arrived in America, January 15, 1918.

Sermon Outline.

CHRIST'S CALL TO THE CHURCH.

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth and gross darkness the peoples: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the nations shall come to thy light, and kings to the brightness of thy rising. (Isa. 60. 1-3.)

In this chapter the prophet is describing the mighty increase of Christianity, its triumphant progress through all nations, and its prevalence over all the religions of the world. In the text we have

I. *A Notable Fact.* "Thy light has come, and the glory of the Lord has risen upon thee." Christ is the light of the world and Christ has come. He is the true light, even the light which lighteth every man coming into the world.

II. *An Urgent Duty.* "Arise, shine." The church is the light of the world. The church is to let her light shine. Men do not light a candle and put it under a bed or under a bushel, but on a stand, and it gives light to all in the house. Christians are of the light and of the day. Darkness covers the lands, and gross darkness the peoples. This makes the duty of shining most urgent.

III. *A Glorious Promise.* "The nations shall come to thy light, and kings to the brightness of thy rising." The light will allure them to unite with the redeemed. In the early church multitudes were won to Christ; the beauty of holiness in him, his love and mercy, his devotion and self-sacrifice drew them. People said, as they saw the church, "We will go with you, for we have heard that God is with you." It has been so in all ages since. It is so now. People are forsaking their dumb idols and are serving the one true God.

When digging for buried treasure in India, those who actually do the digging insist on having some one stand by and cheer by saying, "Well done." Those at home who cannot assist in any other way, if there be any such, can at least encourage those who are on the field.

The League of Intercessors.

The Society would like to have the names of all persons who pray night and morning for the workers and for the triumph of the gospel in all lands. No fees or dues are required; no financial obligation is incurred. All that is desired is that those who thus pray will forward their names for record.

The supplication of a righteous man availeth much in its working. (James 5. 16.)

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened. (Matt. 7. 7.)

Thy kingdom come. Thy will be done, as in heaven, so on earth. (Matt. 6. 10.)

Again, I say unto you, that if two of you shall agree on earth as touching anything they shall ask, it shall be done by my Father who is in heaven. (Matt. 18. 19.)

Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest. (Matt. 9. 38.)

And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness. (Acts 4. 31.)

Brethren, my heart's desire and my supplication to God is for them, that they may be saved. (Rom. 10. 1.)

Ye also helping together on our behalf by your supplication. (2 Cor. 1. 11.)

Continue steadfastly in prayer, watching therein with thanksgiving; withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I also am in bonds. (Col. 4. 2, 3.)

Brethren, pray for us. (1 Thess. 5. 25.)

Finally, brethren, pray for us, that the word of the Lord may run and be glorified. (2 Thess. 3. 1.)

I exhort, therefore, first of all, that supplications, prayers, intercessions, thanksgivings be made for all men. (1 Thess. 2. 1.)

"So quicken our hearts to love thee, our eyes to behold thee, our souls to desire thee that we and all thy church may hear with gladness thy call to preach the gospel to every creature, and may respond with readier faith and more abundant offerings to fulfill thy will."

Items of Information.

One-fourth of all the books published in the last year by the British and Foreign Bible Society were sold in China.

The Missionary Herald emphasizes the fact that hitherto the support of Foreign Missions has been pitifully meager and partial. Compared with the response to the war appeals, the appeal for the missionary campaign has fallen dead upon most twentieth-century Christians, and is yet appreciated by but a beggarly few.

Fifty years ago Duff said that to try to educate women in India would be like trying to climb a wall five hundred feet high with nothing but bare hands and feet to help you—such were the obstacles in the way. The missionaries who have made the wonderful advance in the education of women in India can say, in the words of the psalmist, "By my God I have leaped over a wall."

The Christian community in China, including enrolled inquirers, numbers over half a million. There are 618 centers with resident missionaries, while the total number of places where Christian work is carried on is 7,078. The missionaries number 5,517 and the Chinese workers 20,460; the pupils in the mission schools, 151,490; the mission hospitals, 330. These are served by 383 missionary and 118 Chinese physicians.

"The International Review of Missions" calls attention to the steady growth of co-operation in missionary work. The number of things which the missions and the churches are doing together is astonishing when compared with what had been achieved a few years ago. The change is God's good gift to the church to enable it to meet the crisis with which it is confronted. Only in fellowship can the need of the world as we now see it be met.

Hon. Henry Morgenthau, once Ambassador to Turkey, speaking of the suffering people of Europe, said: "I am an optimist on the American people. They must learn more of the art of giving, and I believe the missionary activities of the churches have done more to stimulate this than any other agency. They have taught us that, no matter how far away these sufferers may live, they are still our brethren, and we must listen to their cry for help."

One of the greatest charitable gifts in the history of India has just been announced at Delhi. The Maharaja Kumar of Tikari, one of the wealthy native princes, has executed a deed of trust devoting his entire personal estate to founding an institution for the education of Indian women. The property concerned is valued at about \$7,000,000. In view of the much greater purchasing power of money in India, it is believed that the gift will accomplish as much proportionately as a gift of nearly ten times the size in England or America.

The capture of Jerusalem by the British is an event of more than passing interest. For twelve hundred years the Holy City has been in Mohammedan hands. The mosque of Omar stands where Solomon built the temple. There is a movement on the part of the Jews to return to their own land. It is proposed to raise one hundred millions to prepare Palestine for its occupancy by the chosen people. It was in Jerusalem that the Disciples of Christ began their missionary work.

Bishop Cassels, of Western China, writes that never in his experience of thirty years have missionaries had so much influence with officials, people, and even with brigand chiefs, as during the past few months. Again and again have they been called to act as peace-makers and go-betweens. They have secured protection for ousted officials and for defenseless women and children; they have obtained from brigands more moderate terms from the cities they have captured; they have even secured safe passage for government troops through districts held by powerful brigand chiefs.

The Episcopal churches of Baltimore during an Every-Member Canvass increased the number of contributors to parish expenses 65 per cent, and to missions 114 per cent. The income for parish purposes increased 52 per cent, and the income for missions 101 per cent. The gain to the churches that took part is being registered in the increased attendance at all the services, in the reinforcement of the working forces, in additions to the parish organizations, and in a renewed spirit of co-operation between the clergy and the people.

CHRISTIAN ENDEAVOR DEPARTMENT.

GREAT MISSIONARY PLAYLET.

"The unexpected always happens." Who could have imagined such unusual weather as we had before Endeavor Day? We had so much cold weather that zero seemed rather balmy. One Endeavorer felt that everything froze except his enthusiasm. The wheels of missionary progress have not stopped revolving, however, and the Endeavorers who were disappointed in being unable to present the program on February 3 are writing to us and saying that they will present it a week later, two weeks later, on the last Sunday in February, or on some Sunday in March.

Endeavorers, it looks like the genuinely interested ones of our number will certainly see it through. The "Don't give up the ship" type of determination is written all over some of our Endeavorers. The Foreign Society still furnishes the Christian Endeavor missionary playlet "Look on the Fields." A postal card order will bring sufficient copies to your door. If it is something inspiring, something enthusiasm producing you are looking for—this missionary playlet is your best chance.

ENDEAVOR DAY REPORT.

Congratulations to all the Endeavorers. The Endeavor Day program sent out by the Foreign Society met with great success, judging by every report that we have received. Every society that used the Endeavor Day exercise has been richly blessed and aroused to greater interest in missionary affairs. As we predicted, this exercise was the best ever.

Young people are not interested in hard-luck stories, and we certainly do not have anything of that kind to tell them. This message is one of good hope and great joy. There has been a gratifying increase in the number of offerings sent in, and also a correspondingly large increase in the total amount contributed.

The watchword for the year is, "Over \$15,000 from the Endeavor Societies by September 30, 1918." Can we make it \$18,000? Endeavorers, this watchword is entirely within our reach and we can exceed it if the Endeavor Day interest is a token of the enthusiasm which is in the hearts of the Endeavorers for the work of our Lord at Damoh and in the evangelists on every mission field.

NEW LIFE-LINES.

The following societies are to be formally introduced to the Christian Endeavor Societies of the brotherhood as our new Life-line Societies. We believe them worthy additions:

Spencer, Mich.
Palmyra, Mo.
Lima (South Side), Ohio.
Hamilton (Lindenwald), Ohio.
Centralia, Wash.

After shaking hands all around and hearing many say, "Pleased to welcome you," "Glad you are here," etc., we wish our new Life-line Societies to note with especial care the double Life-line Societies. It would be well to cultivate these acquaintances. These are the leaders in missionary giving. All honor to the banner bearers among Christian Endeavor Societies organized in Churches of Christ. List of double Life-line Societies:

Oakland, Cal.
Des Moines (University Place), Ia.
Boston (St. James), Mass.
Beaver Creek, Md.
Gainesville, Tex.
Denver (Berkeley), Col.
Pittsfield, Ill.
Oklahoma City (First), Okla.

THE EMOTIONAL STRAIN.

Did you ever suffer as Tantalus did in Hades? You remember the story in mythology? He was in water up to his chin, yet could not get it. If he stooped the water receded. He was immeasurably thirsty, but could not quench his thirst. A Foreign Society secretary has this in common with Tantalus—he has a great desire, a burning desire; but there is this difference: the secretary is as anxious to secure the Water of Life for others in heathen lands as for himself.

The secretary feels the ache of heathendom. The missionaries write, enumerating immediate needs. These needs are stated to the brotherhood, and then come the days of emotional strain. Will our young people, and older ones, too, meet the needs or will they forget the teaching of the parable of the Good Samaritan and classify themselves with those who "passed by on the other side"? Another missionary writes, and another crying

need is revealed, another, and still another. Souls are groping in darkness—souls are waiting to hear the gospel—souls are going to their Maker without having experienced the love of our Saviour. The secretary receives a thousand such appeals and he is tempted to go forth on the street, buttonhole the passers-by and tell the world distress in the ears of every man, but that is impossible. He cannot cover this great country. He must send his message. The missionary magazines are carrying these heart throbs; personal letters and periodicals carry them; burning addresses carry them. May God help the readers that they answer the appeals promptly and prayerfully; help the hearers to open their hearts. The ache, the hurt of it all is felt here as well as by the missionaries. Give your prayers; give your gold. Enable the secretary to relieve

the emotional strain; enable him to tell the missionaries, "God speed you; the people's hearts are ready for the work."

Christian Endeavorers, will you not let your zeal be aflame? Will you not do your share to conserve energy? Will you not help relieve the emotional strain?

C. E. GOSSIP.

—"It is the early bird that catches the worm," Be early and catch up with missionary progress.

—A Congregational C. E. Society liked our Endeavor Day supplies and, better still, used them.

—Denver Brown, of Montgomery, W. Va., sent a \$50 check to pay for the support of their Life-line evangelist, E. Madamba, at Laoag, P. I. Prompt payments pave the way to success.

AMONG OUR MISSIONARIES.

About the Workers.

Elmer Griffith, who has been missionary at Matanzas, Cuba, has accepted a position with the Young Men's Christian Association in Havana. He is doing boys' work and is enjoying his new service very much.

Miss Edith Eberle reached Manila on Wednesday, November 14, and was met by Mr. Borders and Mr. Hanna. She reports a very pleasant passage across the Pacific. She writes: "I am so glad I am here. I want to try to do all I can, for I want my life to count."

George B. Baird, Luchowfu, China, reports the average attendance of the Sunday-school as 217; the average offering, \$10.50 cash. In the primary department there were 100 boys and 65 girls. We are making plans for opening school in the new building next term.

Dr. L. B. Kline, of Vigan, is now in training in Ft. Oglethorpe, Ga. He has been commissioned in the Medical Reserve Corps. When and where he will serve after he has completed his training has not been decided. He has begun to feel already that he would like to be back in the Philippines. Mrs. Kline is with her people in Virginia.

The report of the Christian Hospital in Vigan, P. I., for one month is as follows: Major operations, 21; minor operations, 22; in-patients, 40; visits in the town, 19; visits out of town, 5; calls by visiting nurses, 161; laboratory examinations, 53; prescriptions, 643; towns visited by nurse, 19; total persons treated, 1,860.

D. O. Cunningham, Bilaspur, India, has organized eight Bible classes in connection with the evangelistic campaign. In these classes one hundred and fifty are enrolled. Mr. Cunningham teaches two classes of men weekly. The attendance at the Sunday-schools averages from 850 to 900 weekly. Mr. Cunningham prepares the weekly Bible lessons used throughout our own mission and largely in several other missions.

Dr. C. C. Drummond, of Harda, India, reports the total number of new cases for the month; 1,044; inpatients, 9; surgical operations, 28; the total number of treatments at the dispensary, 2,480, or an average of 99 patients a day for the working days of the month. Dr. Drummond had to refuse some surgical cases because he had not the time or the strength necessary to

perform them. Besides his medical work, Dr. Drummond preaches and teaches a Bible class and assists the work in other ways.

C. E. Benlehr, Damoh, India, has charge of the industrial work in connection with the orphanage and boarding-school. He looks after all departments of the church's life and work. He has a Bible class for men. This class is attended by two Hindus regularly. The man in charge of the farm has been called into military service, and it has fallen to Mr. Benlehr's lot to do whatever is necessary in connection with the farm and shop management.

Miss Mary L. Clarke is connected with the Home in Kulpahar, India. She has general charge of the institution and of the farm and garden and orchard. The girls and women when engaged in needle-work or at work out of doors need oversight. A good work is going on all the time. Those engaged in it are giving their best service joyfully. Their wish is that the girls and women may, when settled, prove useful members of the Christian community.

Guy W. Sarvis, of Nanking, China, writes that the university has given its quota toward helping the allies win the war. At least seven students have gone as interpreters with the coolie battalions which have gone to Europe. Many missionaries have also gone in this service. "When we hear of the conditions of sin and starvation in Europe, we are often reminded that similar conditions are almost normal in China. Just now there is terrible suffering in China on account of the Yellow River breaking its banks."

Justin E. Brown reports progress at Sanho, an out-station of Luchowfu. Mr. Dzu, a graduate of the Bible Training School, took up the work at the beginning of last year. He has already established himself as a genuine and zealous Christian. The school has twenty-nine bright boys enrolled. The property that has been purchased has been overhauled, and now there is a chapel capable of seating two hundred people, a guest-room, a reading-room, a home for the evangelist, and a school building that can be made to accommodate sixty pupils. The missionaries look forward with confidence.

Miss Cammie Gray, of Wuhu, China, is continuing her study of the language. In addition she teaches a class in English in the girls' school. In the evening she goes

into the homes of the people, or else the women come in and call upon her at her home. Sunday is a busy day, but a very happy one. In the morning there is Sunday-school and church service in the central building. At two P. M. there is a Sunday-school at East Gate Chapel; later in the afternoon she attends a meeting for women. The meeting for women is conducted by Miss Dale and is largely attended.

Mrs. Eva R. Baird: "It was my privilege to help in the house-to-house visiting which preceded the evangelistic campaign. A quarter of a mile square in my home neighborhood received 125 invitations, and we did not gain entrance into half the homes. I am trying to keep in touch with the schoolgirls through the Christian Endeavor and the Sunday-school. It seems strange not to be teaching, but I am hoping to use my friendship with the pupils to help in Christian home ideals. The growth of the girls' school and Miss Vautrin's furlough and transfer make our need for a young woman for evangelistic work imperative."

Mrs. H. C. Hobgood, Lotumbe, Africa: "I have had plenty to do to keep busy and not get too lonesome. I have an interesting school for children. We have an average attendance of eighty-five or ninety. And there are plenty more to come. I have also started a Bible class for women. Have twenty-five in it now, and there are many more who want to come in. But Mrs. Smith and I decided to start with this number and perhaps increase later. We have native teachers for the other women. We have a fine Sunday-school now.

The teachers are in. There were about one hundred and twenty-five inquirers and will be probably fifty baptized Sunday.

P. A. Davey, Tokyo, Japan: "A week ago we had special meetings at the Koishikawa church for four days. The meetings were preceded by sunrise prayer meetings for ten days. The attendances were 186, 41, 61, and 161. Two nights it rained. Eight men preached; two each night. Among these were Dr. Motoda, a leading Episcopal educationalist; Professor Takasugi, of Waseda University; Mr. M. Kawasumi, secretary of the National Sunday School Association; Professor Ishikawa, of our Mission Bible School; Baron Morimura, a business man and a millionaire, who is over eighty years of age and is now devoting himself to establishing the

kingdom of God in Japan; and Mr. Kochi, who baptized Baron Morimura two years ago. Mr. Kochi is another Jerry McAuley. He was in prison for twenty-four years for theft and murder and arson. He was only eighteen years of age when he was imprisoned for life. Once he tried to break jail. Twelve years ago he was released. While in prison he received a Bible from his mother, who had become a Christian. He studied the book, memorized a great part of it, and became a Christian and was baptized shortly after his release. Ever since he has devoted himself to Christian work and has a wonderful influence. His humility and sincerity are particularly manifest when he prays. As one direct result of these meetings an inquirers' class of twenty-six persons was formed.

James C. Ogden, Batang, Tibet, reports that the day school opened the 3d of September with 50 enrolled. "This is the largest number to enroll in September. These pupils are from all classes, including the poor, the wealthy, and the official classes. I have been giving the official himself lessons in photography, and his secretary comes each day for an hour for scientific studies, the notes of which he takes back to the official. Good must come from these activities.

The financial situation is extremely difficult just now, owing to the low rate of exchange and the inability of local firms to meet their contracts with us. We sell Shanghai drafts to local firms, and they pay us monthly. The inflow of money has been cut off by the war and by troubles in

China and Eastern Tibet. The low rate of exchange threatens to eat up our balances, and if this is continued our estimates for 1918 are much too little. It looks very much as if we would have to dismiss some of our help and discontinue some part of the work.

In the absence of Mr. Baker, who has gone to Yunnanfu to meet the MacLeods, I wish to say that the Chinese Christians have their worship each Lord's day, and at the request of Mr. Baker the foreign workers have stayed away. Chinese work is very difficult, owing to the migratory nature of the people and the depressing influences among them. But good does result and good ideas are implanted.

The attendance upon the services was about as usual. The house-to-house visiting continues, and there is daily preaching at the hospital. The clearing of land, plowing, and seed-sowing go on steadily. The low state of morality and the bad public opinion as to standards of right and wrong and the general environment make progress slow, and makes it hard for professing Christians to live up to a high standard. We try to remember that we are living in the days of Noah, Lot, Abraham, David, and Solomon, and their sins are common and persistent here.

Mrs. Ogden reports twenty-six enrolled in the kindergarten. She has renewed her Tibetan study and is going deeply into the language. She is our best linguist, and with her Bible woman she teaches in the kindergarten, looks after the sick women, and cares for the newly born babies and teaches about ten women the Sunday-school lesson each Sunday."

Letters from the Field.

CHINA.

MEDICAL WORK IN LUCHOWFU.

E. I. OSGOOD, M. D.

The hospital has been open three weeks. The first week the patients numbered 120; the second, 204; and the third, 278; a total of 602. I have preached twice weekly to street-chapel audiences and have given two lectures a week to schoolgirls on hygiene. Dr. Sung, my medical assistant, is a strong Christian man. He is a graduate of the medical department of the University of Nanking and has received his medical degree from the New York Board of Regents. Mr. Koh, my second assistant, has worked with Dr. Hagman and myself

for six years. He also is a fine Christian man. The hospital wards are filling rapidly.

CHINA NOTES.

The old pioneer days of missions are passing. The railroad is giving China a new life circulation. The lines are crowded with every commodity in use in the stores. Factories are everywhere growing up.

The greatest need of China in these days is an educated ministry. Men with a passion to save, endued with spiritual power, endowed with highest intellectual gifts, and willing to serve and live as did their divine Lord: these would evangelize China in the present generation. The Chinese need is

the mighty, regenerating power of the Savior in the Lord Jesus Christ, or this wonderful people will repeat the histories of the ancient world.

Our church members in Wuweichow have put a rostrum in the chapel, with a carved reading desk and table. This at their own suggestion. It was surprising to see the liberality with which the poorer members subscribed.

It used to take the missionaries three days to reach Chuchow from Nanking, either by chair, wheelbarrow, caravan, by boat in canal, or by horseback or walking. Now the Tientsin-Pukow Railway express trains reach Chuchow in two hours from Nanking. The railroad artery circulates new life everywhere.

Standing outside the Confucian temple in Chuchow preaching in the early days a prominent member of the literati told Evangelist Shi and W. R. Hunt to go home. The student said, "If you stay here a hundred years you will be able to count the believers on the fingers of one hand." Later he himself believed.

For years dykes have been built along the Yangtse River, to keep it in check. At Nantungchow acre after acre has been sacrificed to an angry river. Now, under the direction of Mr. De Ryke, a native of Holland, the great river is being completely checked, and many square miles of rich land are being reclaimed to needy farmers.

Dr. W. E. Macklin is the Nestor of our mission in China. He is now nearing his sixtieth birthday. He is known all over China. His translations and his lectures bring him into contact with the best Chinese people. He is a master in the art of speaking the Chinese language, and his splendid knowledge of Chinese literature is universally acknowledged in the field. He preaches the gospel of the cross with a passion which walks the red road of sacrifice.

One of the most touching instances that have occurred in Wuweichow was a visit from two old ladies who are sisters. They walked a long distance to hear "the doctrine." They were strict vegetarians and told how they had practically deprived themselves of palatable and nutritious food by this self-denial to lay up merit for the salvation of their souls. They had never met a foreigner or been in a foreign home before, but so interested were they in eternal things that they never once looked about the room. Mrs. Djao, the Bible-woman made a clear, plain statement of the plan of salvation, and before

they left asked them to repeat what they had learned, and we were surprised and delighted with their masterly logic in the stating of doctrinal truths which they had heard only once. They consulted together and made deductions and decisions like two clever lawyers. They decided that their motives were right, but their methods wrong. They had worshiped gods of clay and wood instead of the living God who created all things. They had trusted to winning merit themselves instead of trusting the merit of the Son of God. Mrs. Bowman and the Bible-woman called on them in a few days and asked how much they remembered of what had been told them. With glowing faces they repeated the beautiful story almost word for word. They had lived up to all the light they had, and their minds were not darkened as heathen minds usually are, these two old ladies over seventy.

TIBET.

THE NEW HOSPITAL AT BATANG OPENED.

A. L. SHELTON, M.D.

I have to report for the month: New patients, 99; in-patients, 5; dispensary treatments, 375; out-calls, 101; total treat-

ments, 476; income, 28 rupees; expenditure, 4 rupees; net income, 24 rupees. I took charge of the hospital in August, relieving Dr. Hardy in preparation for his home-going. However, he very kindly helped for several days in some operations and especially

in attending to the patients who needed glasses. The month has been marked by several accidents resulting in broken bones, gunshot wounds and severe sword cuts



Primitive Tibetan plow drawn by yak.

from robbers. The hospital was formally opened in the month by receiving guests for five days. The hospital extends hearty thanks to every member of the mission who so kindly helped. Altogether nearly a thousand persons attended the opening. About forty persons presented cards commemorating the opening. These we invited to supper the last two days. Two students have entered and begun work. It is hoped that the hospital will serve an increasing constituency and fulfill in His name the hopes of the donor, Miss Sue M. Dilts, of Kentucky.

JAPAN.

THANKSGIVING IN OSAKA KINDERGARTEN.

MRS. ESSIE F. ROBINSON.

One of the most interesting events at the Kizukawa kindergarten for November was the observance of Thanksgiving Day with a program bringing out the thought of gratitude to the one true and living God for all our blessings.

Our kindergarten is in the factory district of Osaka and the children are from poor homes, and yet in response to our appeal for food and money for the children of the W. C. T. U. Home they brought quantities of rice, some sweet potatoes, Irish potatoes, carrots, turnips, and "dai-

kon," besides three yen in money (this includes the cash offerings of the teachers).

We were happy to see the children enter so heartily into the spirit of giving to others.

CUBA.

CHRISTMAS IN MATANZAS.

W. L. BURNER.

We have collected through the five Sunday-schools over sixteen dollars as their "white gifts to the King," to go to the Armenian sufferers. We have been rejoiced in Matanzas to see three of the Sunday-school children make the good confession. We hope to baptize four soon.

The war is just beginning to affect Cuba, and it is coming hard. The next year is going to see great suffering here among the poor. The Saturday beggars are almost doubled.

A committee from the young people's society distributed about 700 pieces of literature in the provincial jail Christmas Day. This seems to be opening a new field of service, as we were well received, and now a movement is being started to get the young people of the different churches together to hold occasional services there. The effect on the young people will be good, even better than the good they carry to the shut-ins.



Graduating Class in Margaret K. Long Girls' School, Takinogawa, Japan.

INDIA.

A BRANCH SUNDAY-SCHOOL IN
DAMOH.

RAY E. RICE.

This morning I went to visit one of the outside Sunday-schools here in the town of Damoh. We call it an outside Sunday-



school because it is one of the branch schools of the main school. We have five such schools in Damoh and in a village near by. They are conducted by the boys of the orphanage, by the masters of the schools, and by the evangelists.

This was a fine, bright morning, and I saw as I neared the place for the school that all of the boys were happy and were ready for the weekly meeting. A boy by the name of Tulsi Ram was soon on the spot to help get the other boys in line. I saw at once that he was one of the boy leaders in that part of the town. One of the boys brought the song books. The man in whose house the Sunday-school was held was active in getting the place clean and in calling more of the boys.

By seven-thirty all was ready. Hansa Scott, who is one of the evangelists, announced the song. Then he began to play an instrument, and all joined in. Some of the boys were dressed up as if they had prepared for the meeting, but most of them were just as they were when they got up in the morning. Hansa prayed, and then one of the boys from the orphanage read the lesson. After another song all went to their classes.

That was a simple thing to do, for one of the classes sat just across the narrow street on a stone wall. One of them sat down under a sacred peul tree and another sat on the porch in front of the house. I taught an old Mohammedan and a Hindu and one of the police of the town and a poor, old fellow who says he always comes to the Sunday-school. The attention in all of the classes was good, and I could see that all of the children were learning about Abraham and his call from his old home. Each one received a lesson leaf with a picture of Abraham on it.

Then the school assembled on the porch and they had the review. I then announced that on the last Sunday in the month of October would be Children's Day and that all of the boys and girls from the outside Sunday-schools should come to the big church on that day. They were all pleased to hear this. I told them that they would get a picture card. And that reminds me that you folks who may have a stack of old postcards at home might send them out to us. We can always use them out here. The boys and the girls like the pretty pictures and the colors. We will have a big time on Children's Day. The day will be set apart or, rather, it has been set apart to give attention to the Sunday-school work of India. We will have our church just packed with boys and girls.

As I went back to the church where the regular Sunday meeting of the church was in progress, I passed through a Mohammedan portion of the town. They urged me to stop and preach to them. I told them that I was late to a meeting at that time, but they would have me stop for five minutes; so I sang a song by request, "Yield not to temptation." Then I preached a little. One of the young men who goes to high school then asked me if



Athletics in Damoh, India.

I knew Rip Van Winkle. I told him that I knew the story. Then he informed me that the story was written by one Knickerbocker, and the old Rip was dead continuously for twenty years.

PROGRESS SLOW BUT SURE.

D. O. CUNNINGHAM.

I have one death to report and one marriage. The number of inquirers is unusually large. There are to be several baptisms this week. In connection with the evangelistic campaign there are eight Bible classes weekly. Owing to heathen festivals and to the breaking out of the plague the attendance at the schools is below normal. In the month I have assisted in examining some of the new missionaries in Hindi. Aside from my regular work I conduct six Bible classes and public meetings each week. I have translated the Christian Endeavor Year Book. The progress of the Cross is slow in India, but it is sure.

VISITING AROUND MUNGELI.

JENNIE V. FLEMING.

During October the regular women's work was carried on in Mungeli, Barela, and Takhatpur. Ten other villages were visited. A number of new homes were opened to us and 217 different homes were visited. We now have twenty-nine women reading, more than half of whom are Christians. One week was spent in camp in Pendrida. From there I visited Barela regularly and worked with the Bible women in their regular work. They made seven visits to a village a mile away, where there are several Christian families. Two of the Christian women there are learning to read. Made one trip into Bilaspur to take two little girls in to the boarding-school. Have not been able to get

out into all of the villages where we have Christians living, as the roads are not yet fit. I feel very much pleased with the work the Bible women are doing. The work shows a steady growth.

PHILIPPINE ISLANDS.

EVANGELISTIC REPORT FROM THE LAOAG DISTRICT.

Number of baptisms for the month, 29; number of regular Sunday-school classes, 115; average Sunday-school attendance, 2,680. Two strong high-school boys have recently become student preachers and have taken charges. They are very optimistic and it is hoped they may choose the ministry as their life-work.

PROGRESS AND OPPOSITION.

LESLIE WOLFE.

For the last quarter fifty-four baptisms were reported from Manila and the Tagalog provinces. The average attendance in the Sunday-schools was 1,202. Marcos Ramos and Antera Reynoso, husband and wife, were baptized, and immediately set to work to build a chapel in their village of Mayundon at their own expense. During this quarter \$37.47 was received by the



Missionary Society from the Filipino brethren. The Sunday-school at Caridad, Cavite, has greatly enlarged the scope of its work by conducting outside classes in addition to the main Sunday-school, with an average attendance in all its classes of 150. This is noteworthy, considering the fact that this work is all conducted by local leaders, without a worker or other help being supplied by the missions. Four of the brethren at San Pablo have subscribed \$25 each for building a chapel there. A new chapel of nipa and bamboo was dedicated at Julugan, in Cavite province. The brethren there have suffered considerable persecution since the chapel was built. A young man educated in America, said to be a brother of a priest, led a gang which approached the chapel during service, calling the Protestants beasts, etc. A policeman came and reproved our brethren for causing such trouble by their preaching. The young man with an American education challenged our brethren to put a man to



Wayside Shrine, near Harda, India.

debate with him. A young preacher, also educated by Americans, was sent from Manila. The challenger had disappeared. Our preacher remained a few days, comforting the distressed brethren, and departed. In the same province, at Naic, an evangelist reports that he had stones thrown at him while preaching, a stone striking his Bible and tearing six pages.

A WEEK IN THE MARY JANE CHILES HOSPITAL.

W. L. LEMMON, M. D.

In September, Mrs. Lemmon, myself and Theresa arrived in Manila after an absence of fifteen months. We were met at the pier by many of our friends and nurses. On our trip over we had some Filipinos aboard, and when the ship came alongside of the dock the Philippine band began to play. Theresa said, "Why, Daddy, they have sent a band to welcome us?" Of course,



we were only receiving the music intended for the officials, but we "played like" it was for us, as missionaries are not met with bands. Though we had no music especially for us, we were rejoiced in the reception given us by the nurses and friends. After leaving the boat we took lunch with the Wolfes, and before we were aware of it night was almost on us.

So we started for the hospital, the nurses having called us by 'phone, wanting to know when we were coming. Finding that we were on the way, they marched to meet us, each one carrying an American flag. We could not doubt their sincere welcome. Though not usually demonstrative, many of the them greeted us with smiling faces and tears.

The next day we began our labors where we had left off. We found many former patients and friends returning for treatment. The hospital is now full and the clinic has increased wonderfully; in fact, too much to suit a fellow who has been doing nothing for a year. The work is much benefited by Dr. Osee M. Dill, of the C. W. B. M., who is with us for a while, awaiting her passport to India. The nurses and female patients enjoy her very much, and she is making many friends. She has charge of our operating room and

is helping with the anesthesia and obstetrical work.

One young man who has been with us as a patient for four months has dedicated his life to the ministry and will enter the Albert Allen Bible College the coming term.

We were disappointed on our return in finding the girls' school had to be closed on account of lack of funds. Can not some one send us \$250 for this school? This is a crying need. The future permanency of our work depends on the future mothers. When our nurses go to our chapel we have an increased following among the boys. W. H. Hanna is training this year's class in Old and New Testament history and music, and all are very enthusiastic. One nurse from the southern Islands was disinherited by her family because she became a Protestant, but she is meeting the persecution bravely and I wish some of you in the homeland could see how her face beams and how she is studying the Bible. Can not some one support her? One hundred dollars a year will do this. We hope to have her for a Bible worker after she finishes her course.

We are rejoicing over the splendid boxes of bandages, sheets, pillow cases, and surgical dressings sent us from the First Church at Bonham, Tex., and Hannibal, Mo. We can't tell you how much they are appreciated. We can use hundreds of bandages, towels, sheets, and pillow cases. The nurses send greetings to the home churches.

A HISTORY-MAKING CONVENTION.

FRANK V. STIPP.

A history-making convention has just been held by the churches of the province of Ilocos Norte. One hundred and sixty delegates came from all parts of the province. The convention was comfortably housed in the large new chapel of Burgos, which was dedicated on the eve of the convention. The municipal officers were on hand to welcome the visitors and graciously opened their houses to receive them. The Philippine winter was on, and many of the convention-goers wore large, heavy bath-towels around their necks and over their



shoulders to keep off the cold, and even the missionaries agreed that it was winter.

The reports of the past six months covered by the convention showed a steady advancement. Churches and Sunday-schools have been active and helpful. One hundred and forty six baptisms were reported for the six months.

One of the history-making factors of the convention was the reception extended to Miss Edith Eberle, who has just arrived to aid in the establishment of the girls' school in Laoag. This institution with its accompanying dormitory has long been needed and will be a most effective agent in extending the gospel throughout the whole Ilocos country. But its greatest service will be in deepening and strengthening the work already established by means of the teachers and Bible women who will be trained for service.

The second factor worthy of note was the offering. The offering was the largest ever known in any convention in the Ilocos country, and 240 per cent larger than any previous offering in this district. More than 300 pesos (\$150) were gladly given by the members and friends of the church. The fact that a large amount was given by friends outside of the church shows that the old prejudice is being overcome. This money will be disbursed by the treasurer of the convention for chapel building and evangelization.

The third important factor which promises to affect the history of the Church of Christ in this district was the adopting of a certain resolution. For many years the brethren have been dreaming of the distant days when they shall no longer be dependent upon the churches of America for their support. However, at this convention they awoke from their dream, faced the problem, and shouldered the task. A rather elaborate system was worked out by which the mission is to deduct 5 per cent from the salary of the evangelists during the year 1918, and this amount shall be made up by the brethren in the local church. This reduction is to be increased by 5 per cent each year until the twentieth, at which time the pastor's entire salary will be paid by his own people. If any district fails, appeal for help is not to be made to the mission, but to the treasurer of the native convention. This system can mean only hardship for the pastors for a few years, but they supported it to a man under the able leadership of Adriano Guerrero, the pastor of the Laoag church and a man of great vision. Two other resolutions of importance

make the year 1918 a time for studying Christian giving and a year of cleansing the church and removing the dead load.

The writer has never been more optimistic concerning the Kingdom in this little corner of the world. Missionaries and native brethren alike can see the marks of the tools of a workman greater than man, and we have no doubt concerning the future. However, the task is only well begun, and we must still depend on Him for wisdom and power as we do each day's work.

Laoag, Ilocos Norte.

BOOK NOTICES.

THE TENDER PILGRIMS. By Edgar De Witt Jones. The Christian Century Press, Chicago. 85 cents.

This is a work that can be read with profit by parents and teachers and all who have to do with children. "The tender pilgrims" are the little ones in the home and in the school and in the church. It is the opinion of some of the author's admirers that this is his best book.

WORKING WITH GOD. By Peter Ainslie. Christian Board of Publication, St. Louis, \$1.50.

This is the record of the author's twenty-five years in Baltimore. It gives an account of the cause in that city when he began his ministry, and its growth since that time. It tells how the Christian Temple came to its present place of power, and how other churches were started and fostered. It sets forth something of what the author has done as a teacher, as a writer, and as an editor, as a special lecturer and philanthropist, and as an advocate of Christian union. "Working with God" is an inspiring account of a noble and fruitful ministry. Young men who are beginning their career as preachers and men who have been in the ministry for years will find this a most stimulating book.

"Fort Blocker Boys," published by the Standard Publishing Company, at \$1.50 net, is a strong book of stories for boys of the young teen age. This volume has 380 pages, in large, attractive print and a number of illustrations. The author is Louis Miller. The stories are of the type that thrill and interest the boys, and this fine volume should have a large sale. We know of nothing better to put into the hands of a live, wide-awake boy than this kind of a book.